



Imprimatur

Mich. Dublin. Canc.





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A
S E R M O N

Preached at the
Consecration

O F

The Right Reverend Father in God

A M B R O S E *Jones*

Lord Bishop of KILDARE

I N

Christ-Church, Dublin, June 29. 1667.

B Y

The Right Reverend Father in God

H E N R Y *Jones*

Lord Bishop of MEATH.

DUBLIN, Printed by *John Crook*, Printer to the King's
most Excellent Majellie, and are to be sold by
Samuel Dancer in *Castle-street*. 1667.

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To the Most Honourable JAMES, Duke, Mar-
ques, and Earl of Ormond, Earl of Ossory
and Brecknock, Viscount Thurles, Lord Ba-
ron of Arklow and Lanthony, Lord of the
Regalities and Liberties of the County of Tip-
perary, Chancellor of the Universitie of Dub-
lin, Lord Lieutenant General, and General Go-
vernour of His MAJESTIES Kingdom
of Ireland, Lord Lieutenant of the County of
Somerset, the City and County of Bristol,
and the Cities of Bath and Wells, one of the
Lords of His MAJESTIES Most Honou-
rable Privy Councils of His MAJESTIES
Kingdoms of England, Scotland, and Ireland,
Lord Steward of His MAJESTIES House-
hold, Gentleman of His MAJESTIES Bed-
chamber, and Knight of the Most Noble Order
of the Garter, His GRACE,

My LORD,

WHat of Ecclesiastical
Government in the
Christian Church, hath
passed our fore-fathers unquestion-

A 3 ned

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ned more than One thousand five hundred years, from the Apostles downward, that, is become the unhappy Dispute of this last Age, both as to Pen and Sword.

(a) Ric.
Hookers
Eccles.
Pol. Pref.

This had its Rise at *Geneva*, Anno 1541. (a) the people having thence tumultuously expelled their *Bishop*, and being thereby without Government, and to seek for the way toward it, thereupon did *Calvin* put himself on them, finding, in that, a fit introduction to greatness, and by his prudence, and learning, (in both which he excelled) became he there an Oracle, and his will a law. Of that made he use in meditating, forming, and proposing a *Model of Church-government*, (it being desired of him by the people;) which

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which he well ordered to his ends,
 and interests; intermixing *Church*,
 and *Lay-Elders*; (those fixed, these
 yearly elected) appointing a double
 number of the Laity, to what was
 of the other; That is, six *Mini-* Ep. p. 2^a
sters, and twelve others, chosen out Beza de
grad. Min.
 of their three *Councils* of *State*, viz. c. 11.
 Six out of their Council of two
 hundred; and four out of that of
 sixty, and two out of the twenty
 five; wherein (for pleasing the peo-
 ple) the advantage of major Votes
 was given them in decisions; and in
 that, most of power in them (seem-
 ingly) placed; whereas, indeed,
 all was thereby in himself, and in his
 Church-Elders principally, well
 judging, that the fewer (being learn-
 ed, leading, and lasting) might easily
 in-

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influence, and overbear a greater number not so reaching, and changing, whose election also might be by the other so ordered, as to serve a Church-interest. And least (on consideration,) this might be (oversoon apprehended and avoided. Therefore had *Calvin* (undertaking that form of Government, desired of him) first, politickly, obliged that people by *Oath to receive and submit to what should be so proposed; Provided, it were agreeable to Gods Word, and to the approbation of such of the Reformed Churches as should be thought fit to be therein consulted.* And accordingly, did he carefully hold, in that, to *Scripture-names and words*, knowing, that this could not but sound well howsoever, and that

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that it might take with the less discerning, and would certainly pass with those, whose interest it was to be so satisfied. In which, he fixed principally on the name of *Elders*; a *Scripture-name*, of which much is spoken in *both Testaments*, but in the *New Testament* sounding toward the *frame of Government* in the Christian Church: yet, in the *New Testament* was found the word *Bishop* also: and *this*, as considerable, for *Church government* as could be pretended to, in that other of *Elders*; and yet, must not (notwithstanding) *the name of Bishop* be in this new Model mentioned: for, the *Name* would mind the injurious casting off of their Bishop, and *the Thing* stood in the way to other

B gran-

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grandeures; therefore *with the person* must *the name of Bishop* be shut out also. But how may that be without force and wrong to Scripture? where, of the *Name and Office of Bishops*, is mention frequent and honourable; As to that, the *expedient* is readie and easie. It is *but ordering the Text to the gloss*, and framing *such an Interpretation for that Scripture-name Bishop*, that thenceforth (although never till then) *by Bishops, Elders* be understood: so as, *whatsoever is in the New Testament said of Bishops*, should be of *Elders onely*, & that *Bishops and Elders* be as the same, not distinguished in office or work. But such avoiding of expresse Scriptures by private constructions, could not satisfie all: therefore, what is short
in

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in that, is to be supplied otherwise ; that is, *by the sense and approbation of other Reformed Churches* : and to that is *this new Law-giver* put (unexpectedly) by a reluctancy found in the people, they beginning to resent the design, and desiring (if possible) to get off, and loose from that, in which they now saw, (but too late) themselves intangled. And whereas their late obligation of an *Oath*, could not but stick close, it behoved to seek their libertie some other way, and no other way appeared so ready, as *that part of the mentioned proviso, the sense of other Churches in the case*, by which *was hope for evading*, it being observed, *that no other Church was then so modelled in Government* ; and therefore, was it

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hoped *they might be inclined not to favour this, being new and strange.* This, the people now press, and to *four of the Helvetian Cities and Churches* is by them addressed, with which *Calvin* closeth readily, that being what he expected, and for what he was prepared, and of which he had already assurance. For, (all that having been foreseen) he had before (underhand) by Letters, *dealt with the principals of those Churches, that they would not fail to declare for that form of Government, in which he had so laboured for Geneva, (saying) That Religion, and piety, and the welfare of that Church and people depended on it.* Whereby when that business was by all parties laid before those *Churches*, the
An-

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Answer was readie; which was,
That they had heard of those *Consistorial Laws*, which they acknowledged
for godly *Ordinances*, and drawing to-
wards the prescript of Gods Word:
therefore did they think it good for the
Church of Geneva, not to change the
same, but rather to keep as they were.

Thus, is *Calvins Work* done, and
settled, and the people brought to a
succumbency; onely, it remained,
That whereas it had been by those
compromising Churches, more warily
delivered concerning those *Laws of*
Government, that they were godly
Ordinances (which might seem a lean
expression) and that they did draw
toward the prescript of Gods Word,
(which was short and diminishing)
therefore was something to be declar-
ed

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red more absolute and positive in the case. And seeing it was not to be expected from *other Churches*, it was thus therefore otherwise ordered (and as effectually) First, that *this Discipline be cried up* (as it was industriously) for *ancient, Apostolical, and wholly Scriptural*; and so, *above all other forms whatsoever*, and therefore, *to be that to which other Churches should conform*; and *Geneva* (as to *Church and Government*,) to be esteemed of all, and above all best reformed: unto which, in that *curfed National Covenant in England, was respect had particularly.*

Wherein is to be observed the *prodigious growth of this last nights muskrom*; that this, but just now, standing on its good behaviour, and
be-

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beholding to others votes and approbation (and that begged) for introducing it, and needing an Oath (silly imposed , and inconsiderately taken) for holding the people to it, it self also looking on it self jealously, whether to be or not ; yet should it now from a *politick Government* start up in a moment, and be transformed to *what is Divine*. And therefore no longer begging, but commanding ; nor to be now confined to Geneva, (where first imposed,) but *Geneva* in that, giving *Laws* to the world, and expecting from other Churches conformity to that as the principal. By all which (notwithstanding) although other *Reformed Churches* had been in all this time, little influenced; yet (surely by some fatality) hath it been with

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with us in these Kingdoms otherwise. For *this Geneva form* well pleasing our *English*, fled to *Geneva* in *Q. Mary's Persecution* was by them brought thence in their return; by whom it having been for a time *hatched in private Conventicles*, at length was it brought forth, and after by strong hand imposed on our Churches for imitation: as was *that Idol-altar at Damascus patterned for Jerusalem*. (b) This began in *Scotland*, where *Episcopacie* was cast off by the *Reformers* (*Geneva Principled*) and that (as in *Geneva*,) in a way popular and tumultuary so imbibing Reformation with Schism. And although in *this other Kingdoms Episcopacy* still held, and many years flourished after the
Re-

(b) 2 *Kim.*
16. 10,
11.

D E D I C A T O R Y.

Reformation, (to the glory of our Church above all others reformed) yet was *that sacred Hierarchy*, in that time, by that Party oft pushed at; and at length, (they getting head and power in our late dismal times) our very foundations of Government, Civil, and Ecclesiastical, Regal, and Episcopal, (as by a general earthquake) were at once, and together, overturned, and in their ruins buried: under which universal desolations lay these Kingdoms, miserably, when (as by miracle) *all were again raised and restored to their former beauty and lustre*, by His Sacred Majesties glorious and happy Restoration. (And next and unto His Majesty) doth Ireland own Your GRACE in its Settlement, both as

C

to

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to Church and State, our general settlement of the Kingdom by your great Hand, speaking Your glory to generations. And whereas all these mentioned evils and miseries, had been occasioned by schism, and by that particularly concerning Church-government, and that this present generation hath been (in a great measure) bred and educated in an Age, where that truth hath been silenced, and nothing heard but what hath been loudly against it, and the contrary magnified, as what only is according to Scripture: and considering, that this, (we must now say) controversie, being cleared, mens minds (or some of them) might be satisfied in the truth, and thereby settled in obedience; therefore (occasion

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sion being for it) did I take up this subject, in which *Episcopacy is asserted as Apostolical*, and *the contrary examined*, so far, as the short time then allowed me would admit; which being by Your GRACE commanded from me, it is thus in due obedience presented; yet in some particulars here and there enlarged, above what was in publick delivery, what is so added, being what was intended to have been then spoken, had I not been enforced by the time, and work of the Day, to contract. All which is now laid at Your *Excellencies* feet, and under *Tour great and piercing Judgment*, there, leaving it humbly, and ever praying for *Tour Lordships* happiness every way; and that *the Lord would remember You*

The EPISTLE, &c.
*according to the good by You done for
the House of our God, and for the Of-
fices thereof. (c)*

(c) Neh.
13. 14.

Your GRACES

In Duty and Service.

Henry Midenfis.

Dnb-



Dublin, 16. Aug. 1667.

My LORD,

I Have more than once read your Lordships very excellent Sermon, and do think it not only so convincing in what it aims at, but so prudent and seasonable, that with your good leave, I wish it may be printed, and to that end have left the Copy you sent me in my Lord Chancellors Hands. What you are pleased to say of me, in your Epistle to me, is the only questionable part
of

of the Work; and if I have not been
what you say, you teach me what I
should be, and I receive the Instru-
ction as I ought, and remain

Your Lordships most

Affectionate humble Servant,

ORMONDE.

*For the Right Reverend Father
in God the Lord Bishop
of Meath.*

These.

THE



THE
P R E F A C E
TO THE
R E A D E R.

WHat is here withall now published, was at first intended to have been no farther publique, then as spoken. But it being since then, otherwise ordered, and concieving that so necessary a Truth (now dark and controversal,) might require more for its Explication and
Proof

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Proof, then was, or could (circumstances considered) be, at that time, in speaking allowed. Therefore is this intended in way of Supplement at present, which may be hereafter farther enlarged, as opportunity shall be for it; if not, perhaps, thereunto provoked by Gain-layers, whom I expect and provide for.

(a) Hof.
3. 12.

The asserting the Episcopal Office and Calling, and in that, the Government Ecclesiastical of the Christian Church, is that now before us, concerning which that may be found true, which God speaks of some other his Truths, in corrupt times. I have (saith he) *written to them the great things of my Law, but they were counted as a strange thing.* (a) And what is now so strange, as to hear of Episcopacy, that it is that true, ancient, and Apostolical Government of the Church? And on the contrary, That the Government without Elders (Lay or others) is but feigned, and novel?

Yet, is this a great Truth, Episcopacy having been received, both in profession and practice in all Ages of the Church,
from

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from the first of Christianity unto this last Age; whereas now we find this Truth, not so much antiquated or forgotten, as utterly denied.

But comparing Scripture, and authentick Records of ancient times, it is evident, That Episcopacy is so far Apostolically Divine,

1. That Bishops were in the very times of the Apostles.

2. And they by the Apostles themselves ordained and appointed.

3. And that in those very times of the Apostles, in the Apostolical Churches (such as were by the Apostles themselves planted, and settled,) there had been an approved succession of Bishops.

4. And that in all the following Primitive Ages of the Church, the Government by Bishops, so Apostolically ordered, had been accordingly received, and continued, by one Church contradicting in words, or practices.

5. Lastly, nothing heard, in all that time, of a Government by Elders, or Laymen.

For manifesting which, briefly, in parti-

D

culars,

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Seculars, it appears, ~~as~~ to the times of the Apostles, (Taking that unto the death of Saint John, an. 1014) it is to be observed,

1. That St. James, (not the Son of Zebedee, who was killed by Herod (b) but James, called the less, and the just, the Lords brother, (c) or kinsman) was (it may be, on such respects) appointed by the Apostles, Bishop of Jerusalem. He was there, therefore resident, while other the Apostles were elsewhere on their work. And on that account might he be (probably) pointed at by St. Peter, as principal among the brethren (d) *Co* (saith he) *show these things unto James, and to the brethren,* speaking of his miraculous deliverance from Herod, and from his prison. And after, in the great Council at Jerusalem (the greatest that ever was in the Christian world, all the Apostles being presents) St. James appears there as Principal and President, by whom (as is by such usual) the Resolve of the Council is last, and definitively declared. (e) Also to St. James, is by St. Paul at Jerusalem expressly addressed.

(b) Acts 12.

(c) Gal. 1.
19.

(d) Acts
12. 17.

(e) Acts
15. 13. &c.

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dressed. (f) And again, and again is he (f) *Ant.* honourably mentioned among, and above ^{11. 18.} others; (g) in which he was considered as (g) *Gal. 2.* *Bishop of Hierusalem*, which I need not ^{9. 12.} prove, it being by the other side acknowledged, & proved also, although with some tenderness, as to be willingly passed over. It seemeth (say the *Authors of the Annot. on the Bible Printed an. 1651.*) that he was assigned to stay at *Jerusalem*: (h) But on (h) *Annot.* what account was that? They tell us, (i) ^{on Acts 21.} *Antiquity* (say they) took him, (James) to (i) *Annot.* be superintendent, or Bishop of the Church of ^{18.} *Jerusalem*, *Chrys. hom. 33. in Act. Jerom.* ^{17.} *in 1 Catal. ser. Eccles.* These are their words and proof for it; of that therefore I need not (I hope) say more.

After St. James (who governed that Church thirty years) his brother Simon or Simeon succeeded in that Bishoprick; (k) He, living until he was 120 (k) *Hiero. Catal. Scrip. in Sim.* years old, suffered under Trajane.

2. By appointment of St. Peter, St. Mark was appointed Bishop of Alexandria, and the first there. He died five or six

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(N) Niceph. years before S. Peter or S. Paul, and also
 l. 14. c. 39. most 40 years before S. John: Him suc-
 Euseb. l. 2. c. 24.ceeded *Anianus*, then *Abilius*, and after
 in Synop. *Cerdo*, all in the Apostles time. (1)
 Hie. proem.
 in Math. & in catalog. sc. in Marco, & ad Evagr.

37. By S. Paul was *Timothy* made Bishop
 of Ephesus, and *Titus* Bishop of Crete.

The *Postscripts* to those Epistles stile them
Bishops; which, beside the Antiquity of
 that testimony, is otherwise averred, for

(m) Cent. 1. the *Authors of the Centuries* (m) say, That
 l. 2. c. 10. in it is evident that Paul appointed Timothy
 Joh. Evang. Pastor, and that he was *episcopos*, or Presi-

(n) Beza in dent, which is with Beza a Bishop. (n)

1 Tim. 5. 19 Timothy had first the Bishoprick of the
 Church of Ephesus, and Titus of the
 Churches in Crete: to Eusebins, (o) also

(o) Euseb. l. 3. c. 4. *Jerome*, (p) Timothy was ordained of
 (p) Hier. S. Paul the Bishop of the Ephesians, and
 catal. sc. Titus Bishop of Crete: And Oecumenius
 on these words, 1 Tim. 1. 3. I besought

(q) Oecum. thee to abide still at Ephesus, *ut, munda te ab eis*

in 1 Tim. 1. (r) Oecum. Here (saith he) he appoint-
 in Tit. 1. ed him Bishop. (q) And of *Titus*, (r) That

Paul

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Paul left him to ordain Bishops, ~~and then~~ *having first made him Bishop.*

As for *Timothies Successors* In the Apostles times; you have *the Angel of that Church* mentioned by S. John, *Rev.*

2. 1. Also *Polycrates Bishop of Ephesus* Contemporary to *Polycarpus Bishop of Smyrna*, ordained by S. John.

And of *others his successors* after, we read in the *Council of Chalcedon*; where *Stephannus Bishop of Ephesus* being deposed, and it being debated by whom the new Bishop should be appointed, *whether by the Council, or by the Provincial Synod of Asia*; thereupon *Leontius Bishop of Magnesia* (of the Province of *Asia*) said, *That from S. Timothy to that time, there had been 27 Bishops of Ephesus, all* (f) *ordained in the Province.* (f) (f) Conc. Chalce. act.

As to *Crete*, and of Bishops, succeed^{11.} *ing Titus*; we read, that *Basil Bishop of Gortyna* (the *Metropolis of Crete*) ^{(t) Theod. Balsamo,} was present at the *Council of Trullo.* (t)

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4. The *Apostles* S. Peter, and S. Paul, about the year 45. appointed *Evdodius* Bishop of *Antioch*, who continued there Bishop 20 years. Him *Ignatius* succeeded, and sat there 30 years; both of them in the times of the *Apostles*. (u)

(u) Euseb. l.

3. c. 22.

Ignat. ad

Anti ch.

(w) Euseb. l.

5. c. 6. & l. 3.

c. 4. & c. 13.

& c. 22.

Iren. l. 3 c. 3.

Hie. cata.

in Clement.

(x) Iren. l. 3.

c. 3. Euseb. l.

3. c. 35. Hier.

in catal. sc.

(y) Euseb. l.

3. c. 23.

5. In the year 56. the same *Apostles* ordered *Linus* Bishop of *Rome*, who is mentioned 2 *Tim.* 4. 21. after whom followed *Anacleus*, and *Clemens*, (w) in the *Apostles* times also. *Clemens* did see the *Apostles*, and conversed with them, saith *Irenaeus* (l. 3. c. 3.)

6. S. *John* ordained *Polycarp* Bishop of *Smyrna*. (x) And after his return from exile, he appointed several Bishops in divers places. (y)

And as we finde it thus in those Apostolical Churches (by themselves, ordered) so in others also hath it been in like manner, as to Apostolical Ordination and succession: Of which *Tertullian*: As the Church of *Smyrna* had *Polycarpus* placed there by S. *John*, and the Church of *Rome* *Clement* ordained by S. *Peter*, so the rest of

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of the Churches also did shew what Bishops they had received by the appointment of the Apostles, to traduce the Apostolical seed to them. (2)

(2) Tertul.
de præscrip.
c. 32. & l. 4.
contra
Marcionc. 5.

In all which are seen, Bishops ordained by the Apostles; with their Succession; and that, even in the times of the Apostles, together with their times and places, ascertaining the truth of it.

Adde, the universal practice after, of all Churches, both Orthodox, and Heretical; (for even the Novatians, Arians, and Donatists, &c. retained the true Government of the Church by Bishops.)

But on the contrary, No instances out of Councils, Fathers or Histories, can be given (in all that time) of Churches ordered without Bishops by Elders, of which kind soever; allowing the time when Churches were first constituted; they being then under the immediate tuition and care of the Apostles themselves respectively, until by their removal or otherwise, they found it necessary to appoint others in their places; in which case, the Apostles being themselves

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themselves Bishops, they then stood in that capacity, which Bishops after supplied.

That general consent therefore of all Churches from the beginning, evidenceth the Truth in this undeniably; if it be not supposed, that all those holy Fathers and Councils should joyn in one, throughout all those ages, (no one contradicting,) in setting up a Government in the Church (Episcopal,) contrary to what was by the Apostles appointed; and utterly silencing (without the least memory) what the Apostles had ordered (if so it were) of a Government by Elders without Bishops. But that, were to suppose a conspiracy and combination, as to those holy men uncharitable, and in it self irrational and impossible.

This I rather chuse to give in the very words of his late Majestie *Charles I.* (the Royal Martyr for this Church truth, as for the essential priviledges of His Crown and Kingdoms) that, being by him delivered in answer to certain Papers of the *Divines* attending the *Commissioners of Parliament*

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Parliament at the Treatie of Newport in
the Isle of Wight anno. 1648. (a) He that
shall find by all the best records extant, that
the distinction of Bishops from, and the su-
periority over Presbyters was so universal-
ly and specially spread over the face of the
whole world; and their government sub-
mitted to so unanimously by the Presbyters
that there never was any considerable oppo-
sition made there against before Arius
(And that cried down as an Heresie) nor
since till this last age. And shall duely con-
sider withall that if Episcopal government
had not had an indubitable Institution from
the authority of Christ and his Apostles; or
if any other forme of Church government
could have pretended to such Institution, it
had been the most impossible thing in the
world, when their neither was any outward
certain power to enforce it, nor could be any
general Council to establish it, to have intro-
duced such a forme of government so sud-
denly and quietly into all Christian Churches,
and not the spirit of one Presbyter for another
that appeareth for above 300. years to have

(a) His Ma-
jess final
answer con-
cerning E-
pisco pac i.
Nov. 1. 1648

p. 9.

E

been

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been provoked either through zeale, ambition, or other motives to stand up in the just defence of their own and the Churches libertie against such usurpation.

These are his Majesties words. Thus doth Episcopacy derive from the first times, and shews it self generally received, and continued by a Succession of after ages, in the Christian Church. Which that by Elders without Bishops, cannot shew. By this Tertullian concludes for the Catholick Church against Heretiques. Let them (saith he) shew the beginning of their Churches, let them run over the Succession of their Bishops, so as the first of them, may have come of the Apostles, or Apostolique men, to be a founder, or predecessor. So Apostolique Churches derive themselves, So doth the Church of Smyrna shew Policarpus placed there by John: and Rome, Clements, ordained by Peter; so have other Churches those, who were by the Apostles appointed Bishops by whom the Apostolique seed (or race) is derived, or con-

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continued (so Tertullian, de-Præscript. advers. Hæretic. c. 33.) thus was it of old, and from the beginning, unto these later times; when the change of that ancient forme of Church Government began; that being occasionally brought in, (it troubles to say it) with the Reformation. (Then I say) was that occasioned, rather than designed, or approved by the first Reformers.

For, the truth and puritie of the Gospel, being then opposed and persecuted by Popish Bishops, thereby were those Reformers enforced to act in that work of Reformation without those Bishops, whom they could not gain, and who were to them so contrary.

Yet did not those Reformers in that, cast off Episcopacy, with avernesse to the Order; but onely in respect of those individual persons of the Popish Bishops oppressing, they the Reformers in the mean time professing for Episcopacy, and greatly desiring it, if it might be.

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It is not by us endeavoured (say they) that Bishops be deprived of Government, or Power, but it is desired, that they suffer the Gospel to be purely preached: (b) and we have oft protested, That we do greatly approve the Ecclesiastical Politie and decrees in the Church; and as much as in us lieth, we desire to preserve them. We do not dislike the authority of Bishops, so that they would not competes to do against Gods commandments: (c) and yet again, We do here protest, and we would have it to be recorded, that we would willingly have the Ecclesiastical and Canonical Politie, if the the Bishops cease to tyrannize over our Churches. This our desire shall excuse us with all posterity, both before God and all Nations. (d) All which we have in that famous Augustan confession of the Reformers, who from the word protest, so frequent there, had then and thence the name of Protestants, they being there first called Protestants, as first Christians at Antioch (e)

(b) Hist.
confess: Au-
gust per
Chytræum

(c) ibid pa.
109,

(d) Apolog,
Confess, Au-
gust per Pap
P. 137,

(e) Acts, 11.
26.

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This Augustan Confession, or Profession, or Protestation, was signed by the more eminently Learned in that age, and work of Reformation: Among whom, even Calvin was a Subscriber.

Yet did others of the chief Reformers, adhere to their professions made concerning the right of **Episcopacy**, both as to Order and Jurisdiction, concluding, that in Justice it ought not to be violated. (f)

By what right or Law (saith Melancthon to Camerarius) may we dissolve the Ecclesiastical Politic, if the Bishops will grant us (f) Hist. August. confess. per chytr. p. 389.

what in reason they ought to grant: and though it were lawful, yet surely it were not expedient. And he writing to Luther, You will not believe how they of Noricum and others hate me, Propter restitutam Episcopis Jurisdictionem, for restoring the Jurisdiction of Bishops. (g)

And Camerarius in the life of Melancthon, (g) Hist. August. confess. p. 406. saith thus of him, (h) Melancthon non modo ad stipulatore sed etiam authore ipso

Luthero

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Luthero &c.) Melancthon not onely by the consent, but even by advice also of Luther perswaded, that if Bishops would grant free use of the true doctrine, the ordinary power, and administration of their severall Diocesses should be restored to them; and even Beza who succeeded Calvin in Geneva for the space of ten years in like authority, duering which time, he was strict in his judgment as to his discipline; Yet after *Daniens* his coming thither, whereby that course of continuing long in that place, was altered, and Beza laid by; Then could he find those inconveniences in that course, which he could not now remedie, onely, wishing it were otherwise. So speaking of the 34th Canon, of those called, the Apostles Canons, concerning the power of Metropolitans over Bishops, *Quid aliud* (saith Beza) *hic statuitur, quam ordo ille, quem in omnibus Ecclesiis restitutum cupimus: what is in this appointed, but that order, which we*

(i) Beza de
graminist.
c. 20.

wish may be restored, in all the Churches (i) I shall but add that of Zanchinus,
(one

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(one of the most learned of that side.)
 He in a confession, or profession of Faith by
 him composed, speaking of Church Orders,
 and saying that Arch-bishops and Patri-
 archs may be defended, (k) And sending ^{(k) Hier.}
 that his confession to others for their ap- ^{Zanch. de}
 probation, and consent in it; he found ^{relig. cap.}
 exceptions taken at that said by him con- ^{25.}
 cerning those Church Orders: his words
 are. (l) A certain eminent person, did write ^{(l) observat}
 to me thus; what you write of your con- ^{in c. 25.}
 fession, hath been by me, and by N. and ^{Apho. 10. 11.}
 others received with great delight; it being
 learnedly written, and in an accurate method,
 with which I was greatly pleased, if you
 except what in the end you add of Arch-
 bishops and that Hierarchy. On which
 Zanchius maketh for himself this Apolo-
 gie; when (saith he) I wrote this confessi-
 on of Faith: I did write all things out of
 a good conscience, and as I believed so did
 I freely speak. Now my faith is grounded
 chiefly and simply on the word of God;
 something also, in the next place, on
 the common consent of the whole Ancient
 Catholique

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Catholique Church, if that be not repugnant to the Scriptures. I do also beleive, that what things were defined in Councils and received by the godly Fathers, gathered together in the name of the Lord, by common consent of all, without any gainsaying of the holy Scriptures, that those things also, (though they be not of the same authority with the holy Scriptures) proceeded from the holy Ghost. Hence it is, that those things that be of this kind, I neither will, nor dare with a good conscience dislike. But what is more certain out of History, Councils, and writings of all the Fathers, then that those Orders of Ministers, whereof I speake, were established, and received by the common consent of all Christendom (*Quis autem ego? &c*) And who am I, that I should disallow, what the whole Church approveth: nor dare all the learned men of our times oppose it; knowing that it was both lawfull for the Church so to order it: and that those things proceeded, and were ordained for the best ends, and for the

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the edifying of the Elect. (So *Zanchinus* :) he, in that, agreeing with the sence of the moderate sort of Reformers.

Notwithstanding which, as a little stepping out of the right way, and so proceeding, makes (in long running) the return more difficult, so those Reformers stepping so, out of the right path of truth, in acting (as they did) *without Bishops* (although thereunto enforced) thereby was occasion given to *those following*, to proceed in that error, and so farre, as *not onely to be without Bishops*, but to be also to *them ill spirited*; which their leaders, were not, and that, at length, ending in *Schisme*, and *Seperation*.

But let such consider, that for that very thing was *Aerius* by the Fathers branded with *heresie* (as was before mentioned) He, as an *Arian* first opposed *Christ*; and after, *his Church*, in its government; and that *obstinately*, and *Schismatically*, the occasion whereof would be considered. It was his standing for a *Bishoprick*, in competition with *Eustathius*, both of

F

them

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them *Arians*, and in an *Arian Church*;
 (For very *Arians* also held the true Go-
 vernment of the Church by Bishops)
 But *Aerius* being put by what he so am-
 bitiously desired, and *Eustathius* prefer-
 red to the Bishoprick, thereupon discon-
 tented, (discontent proving oft, a rise to
 hæresies, and schismes) *Aerius* did first,
 set himself against *Eustathius*: and after
 against the whole *Episcopal Order*; teach-
 ing; that between a *Presbyter*, and a *Bi-
 shop* there is no difference: That the order
 is the same, and the honour alike in both &c)
 (The very doctrine of our late *Aerians*)
 But in that was he opposed by St. *Augustin*.
 (m). And by *Epiphanius*. (n) both cen-
 suring that his opinion for heresie; Nor
 was he by them alone oppugned, but
 (as *Epiphanius*, who lived in the same
 times with him, addeth) All Churches
 both in City, and Country, so detested him,
 and his followers, (which were many)
 that being abandoned of all they were forced
 to live in open fields, and woods (o) which
 opinion of *Aerius* against Bishops being
 so

(m) Aug.
 hæres. 53.

(n) Epiph.
 hæres. 75.

(o) Id. ibid

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so by the *Fathers* adjudged *heresie*, it was, in that, judged to be *contrary to Gods word* (for there is no *heresie*, that is not contrary to Gods word.) And let those in his case among us, se to this : and how farre they are gone in this *seperation*, casting of *the Sacred order of Bishops*, utterly, contrary to *the sence of the first Reformers*, who would have had *Bishops* if they might, but these will not, though they may ; and those, *such Bishops* as are affectionate to them in the truth. And readie to receive them, (returning) with embracements of love in Christian Communion.

Which spoken of the *Reformed Churches*, acting in the first Reformation without *Bishops*, is not to be understood, as if they after continued without *Bishops* ; for as soon as could be, they did, (many of them) set up that holy Order of *Bishops* and *Archbishops* in their Churches, Yet (I know not why) with change of those good ancient names for worse ; In *Ecclesijs protestantium non desunt reipsa Episcopi, & Archiepiscopi, quos mutatis nominibus grecis nominibus in male latina, vocant Superintendentes*

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tendentes, & generales Superintendentes, (saith Zanchius) The Protestant Churches, (understand many of them) want not Bishops and Archbishops, having them in effect; whom changing good Greek names, into bad latine names, they call Superintendents and general Superintendents. (p) And when it is said, that of the reformed Churches, retainēg Episcopall government, there are many; understand those many, for the more considerable. Some of them holding to that Order, in substance, but under varied names, (as was said) others, under the proper appellations of Archbishops and Bishops and that in their primitive lustre and dignity. Among these, and above all, are the Churches of great Britaine and Ireland, in this, eminently glorious; where, that Apostolical government is here held up, in name, and forme, in title, and substance; to the lasting honour of those our Princes: who in that, as otherwise, well merited the Title of Defenders of the Faith; (A glorious gemme in the Royal Diadem) an honour (I may say it) peculiar to His Sacred Majesty

(p) Zanch.
observ. in c.
25. Aphor.
10.11.

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Jeſſy Charles the ſecond above all his Anceſtors
Progenitors they having but maintained
what of this they found, and had been
delivered into their hands in a long ſettle-
ment, but He reſtoring what had been, by
a ſtoole of iniquities, as by a Law, (as they
out (as they intended) Root and Branch. (1) Pſal 94.
10.

The praiſe of the reforming Princes of
Juda (ſuch were Aſa, Jehoaſaphat, Hezekiah,
and Joſiah) was next thoſe, by whom Gods
worſhip was firſt ſetled (David and So-
lomon) and in that above all others, al-
though other ways good, in maintaining
Gods worſhip as they found it delive-
red to their hands.

Among theſe, Hezekiah was eminent;
for he found all in confuſion (2) 2 Chron 34
the Temple deſiled, Prophaned, and ſhut
up, and its Service neglected, and inter-
rupted. He opened the doors of the houſe
of the Lord. (v. 3.) and ordered the carry-
ing out the filthineſſe out of the Sanctuary
(v. 3. 15. 16.) after, ſetting thoſe, ap-
pointed for the holy Service, together with
their worke (v. 18 &c.) and all that by
him early begun, and ſoon perfected. For
the

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the first day, and the first month of his Reign
 began, and the first day of the month (v. 17.)
 i. e. immediately on his coming in, was this
 begun; and so was it industriously follow-
 ed, as that in sixteen days the work was fin-
 ished (v. 17.) that expedition, shewing
 it to be from the Lord; so is it observed
 (v. 36.) that God prepared the people, for
 the thing was done suddenly: and (Ch.
 36.) and it is said, That in Judah, the
 hand of God was to give them one heart, to
 do the Commandment of the King, and
 of the Princes, by the word of the Lord;
 On all which followed, great joy in Hieru-
 salem; for since the time of Solomon, the
 Son of David King of Israell, there was
 not the like in Hierusalem (21 Chr. 30. 36.)
 So was it in Hezekiah's reformation. In
 which we see his Sacred Majestie our dread
 Sovereign, in his glorious work of Re-
 formation, lively portrayed.

As to the greatness of the work
 all was among us in greatest confusion,
 and deformation, by a pretended Refor-
 mation: Gods houses prophaned, his holy
 Service neglected, interrupted, and de-
 filed;

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pised; and the Sacred Office, and Officers of the Church cast off; and trampled on: and (in order to these wretched actions) were the ample parishes of that Church (the Lords portion) sacrilegiously invaded, and designedly alienated into hands, great, and many thereby engaged to oppose the very Office forever.

2. And as were the proceedings in Hezekiah's reformation, so were they in this of His Majesties; and verily so. For that work did he set himself early, even the first year, the first month, and the first day of the month, that is, immediately after His Majesties happy entrance among his people, and before his own Solemn Settlement on his Royal Throne; then, were the doors of the Lords house by him opened, and the Sanctuary purged from filth, and prophanation. Then the holy offices of the Church in Gods Service Settled. And our Apostolical Church Officers, (Arch-bishops and Bishops) set in their respective places. And soon after, were also restored the just possessions of the Church, for support of those attending that Sacred work.

And

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And all this done, as it were, on a sudden and silently, and cheerfully, even to astonishment: that; shewing it not to be from man, but from God: who, as he bowed the hearts of the people as one man, so His Majesty with Royal Person; as is, David (c) so that band of God was on the people; that he gave them one heart, so do the commandment of the King, and of the Princes towards this Royal reservation as in Hzekiah (s) and there as there; (c) with a general joyceing: For the like thing had not been in England since the beginning of Christianity, and in which, as we have to bless God greatly for such his goodness to his people: so to beg daily his preserveing to us his Sacred Majesty (as our nursing Father of his Church) together with such of the Princes, who (under his Majesty) have been in this great work, eminently instrumental, and do so should be so.

(1) 2. Sam.
19. 14.



Tit. 1. ver. 5, 6, 7, 8, 9.

Ver. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.

6. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.
7. For a Bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.
8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate.
9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.



That, is here verified, which the great Apostle of the Gentiles S. Paul speaketh of himself, his being daily pressed with the care of All the Churches; (a) that his care began in planting; and was followed in watering, and continued in settling the Churches planted and watered.

First, Planting where yet none were: In
 A which

(a) 2 Cor.
11. 20.

which his pains were great, labours indefatigable, and endeavours succesful; so that from Jerusalem, and round about unto Illiricum, I have (saith he) fully preached the Gospel of Christ. (b) In which round about, are Arabia, Damascus, Antiochia, Seleucia, Cyprus, Pamphilia, Pisidia, Licaonica, Siria, Cilicia, Phrygia, Galatia, Mysia, Troas, Achaia, Epirus, and many more; over all which he passed in few years, in all, powerfully and effectually preaching the Gospel of Christ; so were those Churches planted.

Secondly, After that, was his care also in watering and confirming the Churches so planted. And that did he: 1. By personal visits (where it might be) and staying with them also (while it was permitted him;) so find we him wintering at Nicopolis of Macedonia, whence this Epistle is sent, (c) and continuing about Ephesus the space of three years. (d) 2. Also, sending others for that work, where he himself could not be: So in Corinth, where himself had planted, there Apollo after watered (e) and thither sent he also Timotheus, That (saith he) he should bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. (f) 3. Further also confirming, in appointing some to be more constant and resident, for instructing and ordering the Churches; so Timothy at Ephesus, (g) and Titus in Crete. (h) 4. That also by writing, where there was occasion: such are his Epistles, whether to those appointed

(b) Rom.
15. 15. unto
22.

(c) Acts 3.
12. & in the
proscript.
(d) Acts
20. 31.
(e) 1 Cor.
3. 6.

(f) 1 Cor.
4. 17.

(g) 1 Tim.
1. 2.

(h) Tit. 1. 5.

(3)

pointed in chief over the Churches respectively ; as to Timothy and Titus, or to the Churches themselves ; so to the Romans, &c. hereby confirming the souls of the Disciples, and exhorting them to continue in the faith, and that we must ^{(2) Acts 14.} through much Tribulation enter into the Kingdom ^{23.} of God. (i)

Thirdly and lastly, His care was in settling the Church planted and confirmed. In that, was his care (as was said) continued. This Settlement of the Church, was 1. By Order and Government there appointed; (without that, were no settlement) for that, is Titus left in Crete, to set in order the things there wanting, &c. 2. In appointing persons fitly qualified for that work; for which is here also provided (v. 6, 7, 8, 9.) where you see those qualifications in such required. 3. In both, providing for the future, as for the present; and that, by Ordination, ordaining Elders in every City. Ordination is a standing Church Ordinance; answering mortality, supplying vacancies, and extending to all in holy Orders; not to those of lower rank only, to whom (in common speaking) Ordination seemeth to be now almost restrained; but rising to the higher also, even to Bishops, in respect of whom, it is now termed, commonly, Consecration. Consecration is the highest act of Ordination. Ordination includeth Consecration; so are Bishops ordained, as Timothy ordained Bishop of Ephesus; (k) and, Titus ordained

(C) Tit.
Postscript.

(4)
Bishop of Crete. (1) This is the work of this day ; for which, and for what concerns it, are these words now chosen.

In which words you have the *persons in this sacred Administration* considered,

1. *In their place, order and work,* (v. 5.)

2. *In their qualifications,* apting and fitting for that work (v. 6, 7, 8, 9.)

1. As to the *persons* in this great work of *Church Settlement* ; see them here considered as *chief and subordinate* : *first, the Apostle, next, and under him, Titus ; and by Titus, others ordained and ordered* : So was it *there*, so in *other Churches* ; so was it *then*, and to be so in the *Church successively for ever* ; which gives us this *Doctrinally*,

Doctr. *That in Order and Church-Government, is Church-Settlement.*

In which, speaking of *Order*, are excluded *Parity and Community*.

1. *Parity* ; That, and *Government*, are inconsistent ; for, if *all equal*, Who then ruling ? who ruled ? Who ordering ? who ordered ? *Inter pares non est potestas* ; *Government* there ceaseth.

2. *Community* : That also is here excluded : *Community* as to *Government*, is but *confusion*. Let *Quakers*, and such, see to this ; among whom (in *Divine things*) is *no distinction of Offices*

Offices, or persons, no, nor of Sexes, even very women) to whom it is not permitted, but expressly forbidden, *to speak in the Church*, the Apostle crying *shame* on such so speaking, (m) (n) 1 Cor. yet even *women so speaking*, are among these 14.34.35. allowed.

Lastly, All with them depending (in Divine duties) on *uncertain Impulses*, whensoever, and from whomsoever: Wherein, let them see, if such *Impulses* be (what they pretend) *from God*; God disowning *confusion*, and that in the Church especially: *God is not the author of confusion, but of peace, as in all the Churches of the Saints.* (n) (u) 1 Cor. And what greater confusion, than for a body 14.33. to be all in a heap and lump, without head or foot, or distinction of members? So is it there.

Levelling Parity therefore, and *confused community*, are in this, *excluded*, as contrary to *Order, Government* and *Settlement*.

Therefore *Order here intended*, is that *wherein is distinction of Offices and persons, and degrees, in way of Superiority and Subordination*: This *Nature, and Reason, and Scripture* shew to be necessary.

1. So is it in *the body natural*; where the *members* are distinguished in order and use; which is by the Apostle excellently expressed, (o) shewing, *that the body is not one member*, (o) 1 Cor. 12 *but many*; (p) and, *if the whole body were an eye, where were the hearing, and if the whole* were

- (q) Ver. 17. *were hearing, where were the swelling, (q) and if they were all one member, where were the body? but now are they many members, yet but one*
- (r) Ver. 20. *body; (r) shewing after, the use of that distinction, in the usefulness thereby of each member to other, and of all, to the body; (s) and that thereby, there should be no schism in the*
- (t) Ver. 25. *body (t) applying all that to us; that as the body is one, and hath many members, and all the members of that one body being many, are one body; so also (saith the Apostle) is Christ (ver. 12.) that is, Christ Mystical, considered as compleat in head and body, he the head, we (taking in the Church Catholick, or Universal) being his body, and each of us distinct members in that body under him the head. Lastly, all that, is applied to the present business; God (saith he) hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that, miracles, then gifts of healings, helps, governments, diversities of tongues? (adding) are all Apostles, are all Prophets, are all Teachers, are all workers of miracles, have all the gifts of healing? do all speak with tongues, do all interpret? (ver. 28, 29.) so there. In all, you see a distinction of members in the body natural, distinct in order and use; and that, every way, necessary.*

2. See it so also in the body Politique, in all civil Societies of men in every condition, whether in families or corporations (a word borrowed from

from the body; or in *States*. In any of which, if no distinction of persons, or of callings, if not difference in place or degrees, how, in reason, can that family, city or Kingdom subsist?

3. And if so elsewhere generally, (in the *Body Natural* and *Politick*) then so in the Church, (Christ's *Mystical Body*) and there especially, the Church being in this, leading to others. God (saith the Apostle) is not the author of confusion, but of peace, As in all the Churches of the Saints (w) And in that, hath Gods care appeared particularly, as is evidenced. (w) 1 Cor. 14.33.

1. In the former *Ministration* and *Governement* of the Church under the Law; where God appointed, 1. One in chief, an *High-Priest*, Superior to all in Divine things; he overseeing, ruling and judging Gods House. (x) Gods house (x) Zac. 3.7. (y) 1 Tim. 3.15. is his Church. (y)

2. Under him the *High Priest*, were *Levites*, the lowest in that *Ministration*, and more restrained in duty and at distance in the service of the *Tabernacle*. (z) (z) 1 Chro. 23. 28, 29, 30, 31, 32.

3. From among the *Levites* were *Priests* chosen: who were, as to Order, higher than *Levites*, and in service more full, and nearer the *Altar*, *Tabernacle* or *Temple*.

4. And whereas there were of these *Priests* several courses (24 in number) we find each of these 24 courses of *Priests* to have had an Overseer (a) or chief *Priest*; of which chief *Priests*, (a) 1 Chro. 24.7. to 19. chief much is spoken in the *New Testament*. These

Numb. 13, 14 *chief Priests were in degree and dignity, next the high Priest, and above all others.*

Thus, and so, was the Church then ordered, in way (you see) of prebeminence and subordination: God himself so appointed it.

But is it not now, under the *New Testament*,
 (b) Numb. otherwise? Is not that distinction now removed,
 16. 3. *all Gods people being holy*, (b) and all now a
 (c) 1 Pet. *Royal Priesthood*? which is spoken of Saints in
 21. 9. a generality. (c)

It is indeed what some would have; therein, giving a *general liberty to all*, for *acting in holy things in common, one as another*; or where that is by others restrained, they notwithstanding allow not *in the Church, government in chief*, but taking that from others, that they themselves might rule.

In which, as to *that general liberty for acting in way of Parity or Community*; that is already cast off, it being inconsistent with *Order or Government* (as hath been shewed.)

And as to that said of *all the Lords people being holy*, therefore none to assume a *Propriety in Divine Offices more then others* (which is the consequence by such contended for) there needs no more to be said of that, but to know *whose reasoning that was*; Was it not *Corah* and his factious Crew, by whom that was urged, against
 (d) Numb. *Aaron* and his (b) *Priesthood*, which had been by
 16. 3: *God himself appointed*? that, therefore I (hope) will not be now again insisted on.

Lastly,

Lastly, To what is said of all Gods people, that all are a *Royal Priesthood* (e) therefore all (c) 1 Pet. 2 to all accordingly; (which is by some inferred) 5:9.

1. What priviledge is in that *now*, which had not been before, under the *Old Testament*? for of them also is that spoken, (f) and (ff) Exod. yet none then so acted notwithstanding, 19. 6. who had not been thereunto peculiarly called.

2. All Gods people are said to be *Kings* also, as *Priests*; (a *Royal Priesthood*, or a *Kingdom of Priests*.) (g) And are all *Kings*? in a sense they (c) Exod. 19 are so; and in that sense and not otherwise, 6. are all *Priests* also. All, that are truly Gods, Rev. 1. 6. are *Kings*, but that *spiritually*, and in a *private* 15-10. *capacity*, as to our selves *only*; so are we *Kings* (ver our selves, *ruling over our own hearts and passions*, the greatest rule; (h) He that is slow (b) Prov. to anger, is better than the mighty; and he that 16. 32. ruleth his spirit, than he that taketh a city; so, are we all *Kings*. And so, are all of us, *Priests* also; that is, *spiritually*; so as are our *Sacrifices*, an *holy Priesthood*, to offer up *spiritual sacrifices*, acceptable to God by *Jesus Christ*. (i) All (i) 1 Pet. of us are also *Priests* in our *private capacities*, all 2. 5. *praying for our selves and others*, and *exhorting each other to good*; this is incumbent on all *Christians*, as *Christians*, in way of *private duty*, not of *Office*: For as to *publick Office*, that appertaineth to such only as are thereunto *expresly called*, and peculiarly appointed; No man taketh this honor to himself, but he that is called of God, as was

Aaron: So also even Christ glorified not himself to be made an high Priest, but he that said unto him, Thou art my son, to day have I begotten thee (as saith the Apostle, Hebr. 5. 4, 5. and if not Christ, until called to it, then surely none other; therefore, was King Uzziah sacrificing, justly of the High Priest reprov'd, and by God himself punished: (k) To all it is given to be Priests in way of private priviledge, not as to Office publicly.

(k) 2 Chro.
26, 16, 17,
18, 19, 20,
21.

Such were Gods Appointments in this, under the Old Testament; nor is it now under the New Testament otherwise: And so far is it from such a change now, that the New Testament Ministration may be observed, to be modelled to that of the Old Testament; yet, with allowance of necessary variations, according to the change of times and things: This appears in both Testaments, both as to Service and Government.

I. As to Service: See ours under the New Testament, answering that of old (although not the same,)

1. For as there was then a Priesthood, so now also: So was it prophesied of the Gentile Christian Church, (k) I will take of them for Priests, and for Levites, saith the Lord: the admitting Gentiles into the Priesthood was new, to what was formerly; that is here promised. And see that expressed in an Old Testament stile, by Priests and Levites, shewing a conformity in both Testaments, in that, to each other,

(k) Isa. 66.
21.

2. As

2. As then were Priests, to an Altar, at which those Priests officiated; so now also have we our Altar. Let not this offend any; it should not, they being the Apostles words: *We have* (saith he) *an Altar, whereof they have no right to eat, which serve the Tabernacle:* (l) The words *We, and They,* (f) Hel. 13. distinguish persons, and times, and services; yet both agreeing in an Altar for each: But not now as then; for otherwise, the right of those Priests would be to this Altar, as to that, but in that, the former Priesthood is here excluded.

3. And as to the sacrifices on that Altar; *Bullocks, &c. were then offered;* (m) so have (m) Psal. 51. we ours also: but, *the Calves of our lips* (n) 19. prayer and praise, the fruit of our lips (that is (n) Hof. 14. our Sacrifice to God) giving thanks to his (o) Heb. 13. name. (o) 15.

4. Maintenance also for those serving at the Altar, is now, from what was formerly: Do ye not know (saith the Apostle) that they which minister about holy things, live of the things of the Temple; (so then:) even so hath the Lord ordained, that they which preach the Gospel, should (p) 1 Cor. 9, 13, 14. live of the Gospel. (p)

5. And even our very Sacraments also are (in matter) from the Old Testament, although not now as then; 1. Our Baptism is borrowed from their Legal Washings. 2. And our Eread and Wine in the Lords Supper, from the Passeeover rites; but, as to nature, use and efficacy. vastly differing: So, have you seen the New Testament Service

vice (as to so much, and so far) ordered and conformed to ~~that~~ before under the Old Testament. (The time will not allow me to instance further in it.)

II. See it so as to **Church-Government** also, ours and theirs: Ours being now, in substance, modelled to the form of the Old Testament.

1. For as then there was an High Priest over the House of God, Supreme and ruling all there; so is it now; and such to us, is Jesus Christ our great High Priest; (q) of him, and of his Priesthood and work, were those High Priests, in their Person, Office and Work, types and shadows; therefore, they, and all that, to cease and give way, Christ, the true High Priest being manifested, and his work finished.

2. Under that High Priest were Levites (as you heard) and they, lowest in that service, and more at distance, and short in ministering. To these answer our Deacons, an Office Apostolically appointed, (r) and a name from Ministering; these, (s) are with us lowest in Office, and restrained in work, not admitted to all sacred duties (for a time) as it was with the Levites of old.

3. As out of those Levites, Priests were called; these being in degree higher and nearer the Altar in their ministrings: So among us, are also Priests; (called so as formerly) or if called Elders (a name by some rather delighted in) yet is even that, (t) an Old Testament name also, (s) thence borrowed, and derived, and continued to us. These

our

our Priests, or Elders, are (as those before) chosen out of our Levite-Deacons; (so from their conformity may I call them :) And these our Priests, as the other, are in order above Deacons, and more enlarged in work and duty.

4. And as *there*, among those *Priests*, there were *some above others*, who although of the same *Order* (both being *Priests*) yet were they in *degrees* differing, one being to the other *Superiour*; therefore termed *Overseers*, and *Chief Priests*: These were as to *place*, *next* to the *High Priest*, and *above all others*: And *such* with *us* were the *Apostles of our Lord*, they being (in the Rule and Government of the Church) *next* unto *Christ* the *High Priest*, and *above all others*: Hence, *first Apostles*, is the place given them, ⁽¹⁾ *(1)* 1 Cor. they are *first*, and among all other Officers in the 12.28. Church the principal.

In which *Apostolick order and work*, were some things *Extraordinary*, and some things *Ordinary*.

1. *Extraordinary*: (for among the *Extraordinary Offices* in the Church are *Apostles* ^(v) 1 Cor. reckoned ^(v) 12.28.

That (I say) in *this their Office Extraordinary*, was their *measure of gifts*, *infallibility* of their doctrine, and the *extent of their charge*, their *universal care of all the Churches throughout the whole world*; for although some of them were for the *Circumcision*, or for the *Jews* principally; and others for the *Uncircumcision*, or *Gentiles* more especially, ^(w) yet was not the extent of ^(w) Gal.2.7 the

(x) 2 Cor.
11.20.

the Apostolick power of either, in that limited, neither their *universal care of all the Churches*; the care of all the Churches was on *S. Paul the Apostle of the Gentiles*: (x) These things in the *Apostolick office extraordinary*, were fix'd to their persons, and with themselves expired and determined. In that had they no Successors; therefore *Romes* pretence to an *universal Bishoprick*, and *Supremacy of care, and rule over all the Churches in the world*, and that, as *S. Peters Successor*, is but *Usurpation*, as the pretence to *Infallibility* is also evidenced to be otherwise.

(y) Mat. 28.
19, 20.

2. But in the *Apostolick Office and Work*, was something also *Ordinary*: Such was their *Overseeing, Ordering, Ordaining, Preaching and Baptizing*. This part of the work is *lasting*; this is now, and ever holding in the Church to all generations; which is intended in their *Commission* given them by our Lord, (y) *Go ye and teach all Nations, baptizing them, &c. and teaching them to observe all things whatsoever, I have commanded you, and lo I am with you alway (saith Christ) to the end of the world.* But how that to the end of the world & of the Prophets it is

(z) Zech. 1.5

(a) Phil. 9.

(b) 2 Tim.

(c) 2 Pet. 1.

14.

saied, that they are dead, (z) and that is true of the *Apostles* also. *S. Paul the aged*, (a) had his *time at hand in which he was to be offered up*; (b) so was *S. Peters tabernacle to be put off shortly*; (c.) how then to the *end of the world*? Both are true; for that which failed with their *Persons*, lasts in their

their Office, and in their Work, and Successors: So had the Apostles Successors. And accordingly do we finde them providing for Succession, both as to persons and work. For that, were Timothy and Titus drawn in, and ordained by the Apostle S. Paul, to be then, his Assistants, and to be after, his Successors, for supplying his place, care, and work in their Churches respectively; he appointing them also to ordain others with, and under them, and others after to succeed these; so, to generations unto the end of the World: Of which, and of the correspondence of both Testaments S. Hierom speaks thus, (d) *That we may see Apostolical Traditions to be taken out of the Old Testament, look what Aaron and his Sons, and the Levites were in the Temple, the same let the Bishops, Priests and Deacons challenge in the Church: And (e) We know Bishops and Priests to be what were Aaron and his Sons; And S. Cyprian calleth Bishops the Apostles Successors: (f) All Bishops are the Apostles Successors, saith S. Hierom. (g)*

(d) Hier. ad Evagr.

(e) Idem ad Nepotianum.

(f) Cyp. l. 4. e. 1. 9.

(g) Hier. ad Evagr.

And as so, do we finde the Apostles name, place and work, to have been by the Apostles given to these their Successors.

II. As to the Name: The very name of Apostle is so given to Epaphroditus Bishop of the Philippians, as Bullinger calls him; (h) him doth S. Paul call their Apostle, Philip. 2. 25. so is it in the Original, whereas in our English (it would be enquired how well) it is rendred Messenger.

(h) Bulling. in Philip. 2.

For

(i) Ambros.
in Phil. 2.

For S. Ambrose on those words, (i) He (Epaphroditus) is by the Apostles made their Apostle. And S. Hierome writing on those words, *My Fellow Souldier, and your Apostle: Fellow Souldier* (saith he) by reason of his honor, because he also had received the Office of being an Apostle among them (k). Again, By those chosen

(k) Hier. in
Phil. 2.

by our Lord, were others ordained Apostles, as appears, in that to the Philippians (Phil. 2.25.) Epaphroditus your Apostle, to S. Hierom. (Comment. in Gal. 1. 19.) But that name Apostle was not intended for a lasting name, as Theodoret

(l) Theod. in
1. Tim.

observeth, (l) In time past they called the same men Presbyters and Bishops, and they who are now called Bishops, they named Apostles; but in process of time they left the name Apostle to them properly called Apostles, and the name of Bishop they gave to them who had been Apostles. Apostle was their name, and even that name of Bishop (now more fixed) is what they had from the Apostles; from whom they derive their Office, that of Bishop, was the Apostles own name of Office. So Judas numbr'd with the Apostles, and obtain-

(m) Acts 1.
17.

ing part of the same Ministry with them; the Apostleship (m) that his Apostleship is called his Office (so we read it) but by the LXX, it is rendered, his Bishoprick) let another take his

(n) Psalm
105. 8.

Office or Bishoprick; (n) which word Bishoprick is is used by the Apostle S. Peter, citing that in Psalm 105. 8. according to the LXX; (so) and what is there called by the name of Bishoprick,

(o) Acts 1.
20.

is after called *Apostleship*: (p) The *Apostles* were *Bishops*, which are the words of S. *Ambrose* (in *Ephef. 4. 11.* & *2 Cor. 12. 28.*) And that name of *Bishop* was derived to the *Apostles* from those from whom (under the Old Testament) they derive (if I may so say) I mean these *Chief Priests*, called in our English, *Overseers*, but by the LXX *Bishops*: (q) *Overseers* and *Bishops* are the same; (q) *Nehem.* (t) *the Holy Ghost hath made you Overseers*, (so *11. 14.* in our English) but in the Greek, *Bishops*: which (r) *Acts 20.* the *Apostles* name *Bishop* is thus given (you see) to their *Successors Bishops* to this day. Thus as *Christ* the High Priest hath the Name of *Apostle* (*Heb. 3. 1.*) and *Bishop* (*1 Pet. 2. 25.*) and as they sent by him (his *Apostles*) were so also called; so are in like manner they who are by the *Apostles* substituted, as you have seen.

II. And as the *Apostolick name*, so, the same work also, (as, *Teaching, Ordering, Ordaining, &c.* is by the *Apostles* committed to their *Successors*; for this cause left I thee in *Crete*, that thou shouldst set in order the things that are wanting, and ordain *Elders* in every city, as I had appointed thee, saith the *Apostle* here to *Titus* his *Successor*. (s) The same work being in all others in like place and trust in the Church for ever. (s) *Tit 1 5.*

III. And for carrying on that great work and name, had these, the *Apostles* *Successors*, the *Apostles* place and degree also in the Church; in being above others, and to be accordingly
C respected

respected and esteemed. (t) Among us (saith S. Hierome) Bishops have the place of the Apostles : which his Expietition, Among us, sheweth how Bishops were esteemed among Oxtodox Christians ; other, than was among Hereticks, such as Montanus, and his followers, against whom he there writes ; blaming them, for so depressing and vitiating that sacred

(t) *Apud Nos Apostolorum locum tenent Episcopi, apud Eos, tertius est Episcopus ; quod apud nos primum, apud illos est novissimum.* Hieronim. Ep. 54 ad Marcellam ad verus Montanum.

and high Order, as they did, and what is among us, chief and first (speaking of Bishops) that is (saith he) last with them: (with Montanus and his Faction ;) with them Bishops are in the third and last place. So, S. Hierome ; on whom I fix rather than on many other, to that purpose, he being understood by the contrary side, not to have been of the best friends to Bishops, yet in this, is the priviledge and preheminnence of Bishops by him acknowledged, asserted, and even (you see) contended for. Thus was it in S. Hieromes time, 400 years after Christ ; it having been so continued to his days from the times of the Apostles : so also after S. Hieromes time, through all ages of the Church, until that Schism raised about 126 years since, in Geneva, An. 1541 (a year to us, in the next Century 1641. on the same account fatale) whereby, we find this Sacred Hierarchy trampled on by inferior Elders, by whom (although the name of Bishop would be forgotten) yet is the place & power, and work

Work of Bishops by them notwithstanding ambitiously sought after, & sacrilegiously usurped, & to themselves alone appropriated; affirming, *all spoken of Bishops to be intended onely of Elders, and making Elders and Bishops the same, without difference of degree, or prebeminence in any kind.* Some Community there is indeed between *Bishops and Elders*, yet so, as that even in that, there appears sufficient to preserve to Bishops their *Being, Work and Dignity*, distinct and above those, who would themselves have *all* without sharing.

Let this be considered distinctly in *that community*, which is by *these Elders* challenged with *Bishops* both in *Name and Work*; by which they conclude *Bishop and Elders the same*, and themselves *all*.

As to the *names of Bishops and Elders promiscuously used*: for that, are these places of Scripture, among others, by them, insultingly, insisted on particularly, *Acts 20. 28.* where the *Elders of the Church of Ephesus (v. 17.)* are *v. 28*, called *Overseers, or Bishops* (so in the Greek.) Also *Phil. 1. 1.* the *Apostle* saluteth the *Saints at Philippi, with the Bishops and Deacons*: See (say they) *Bishops* (plurally) *many* of them *in the same City*; therefore intended of *Elders*, not *Bishops*, and that there also *Bishops and Deacons onely* are named, not *Elders*, *Elders* notwithstanding being intended; therefore concluding, that in *that of Bishops*, *Elders* are understood, and not *Bishops*.

And even *this* Text also (Tit. 1. 5, 7.) is by them urged to that purpose : where are Elders in every City (v. 5.) and those Elders (v. 5.) called Bishops (v. 7.) 1. Therefore (say they) to be meant of Elders properly, and not of Bishops ; on all, concluding that Elders and Bishops (so promiscuously vied) are therefore the same, and not distinguished ; and therefore no prebeminence in Bishops over Elders : These are the Allegations and inferences, in this ; which are to be examined.

But, the promiscuous using of those two names of Bishops and Elders (the principal ground of these reasonings) is far from such conclusions ; that because Elders are called Bishops, or Bishops Elders, both therefore to be the same, without priority or subordination ; whereas on the contrary, we find usually in Scripture, the names of one degree given to another, without confounding them as the same ; or, in that, abating any way the dignity of the higher. See this in the name of Deacons (a name from *ministering* ;) and that, an order lowest in our Ministration : yet, is that given to higher Orders : So of Timothy, Bishop of Ephesus, saith S. Paul. If thou put the brethren in remembrance of these things, thou shalt be a good (Deacon ;) we render it Minister : (v) so speaks the Apostle of himself, I Paul am *διακονω* a Minister (Col. 1. 23 & the whole Apostleship is also called *διακονια*, a Deaconship, or Ministry (w) ; and even Jesus Christ himself the great High Priest, is called a Deacon : Jesus the

(v) 1 Tim.

4. 6.

Κηλδς ισα

διακονω.

(w) Acts

1, 17.

Christ was (ⲁⲓⲕⲁⲛⲓⲛⲓ) *a Minister of the Circum-* (x) Rom.
cision ; (x) or, *ministring to those of the Cir-* 15.8.
cumcision. (y) (y) Math. 15.24.

But because our *English* readings in this, and
 in the *Original* are *diverse* ; therefore not so
 clear to every apprehension ; let this therefore
 be considered in that other of *Elder*, where it
 is more plain. In that, we finde the *Aposile*
S. John terming himself an *Elder*, more than
 once, the *Elder to the elect Lady*, (z) and the
Elder to the well beloved Gaius (a) : So *S. Peter* (z) 2 John.
 of himself, *The Elders which are among you, I* (a) 3 John
exhort, who am also an Elder (b). You see in v. 1.
 that, the *Apostles* called *Elders* ; yet doth not (b) 1 Pet. 5. 1
 that conclude, *Apostles and Elders to be the same*.
 For how oft do we read of *Apostles and Elders* as
distinct. (c) Nor doth it conclude, *Apostles*
and Elders to be equal, because *Apostles* are *El-* (c) Acts 15.
ders ; but, this it shews, *That all Apostles are* 23, 26, 22, 23
Elders ; not, *all Elders Apostles*, and that not-
 withstanding that *community of names*, they
 still are distinguished in *Degree and Dignity*.
 So is it as to *Bishops and Elders* in like manner,
 the name of *Elders* is given to *Bishops*, and of
Bishops to *Elders*, both are true ; For in the *Bishop*
(saith S. Ambrose) are all *Orders*, because he is
the first Priest, that is, the Prince of the Priests (d). (d) Ambr. in
 Again, (e) of a *Bishop* and *Presbyter*, there is
one Order for either of them as a Priest, but the (e) 1d. in
Bishop is the first ; so that every *Bishop* is a
Presbyter, but not every *Presbyter* a *Bishop*. So
 S. Ambrose

S. Ambrose. Thus all Bishops are granted to be Elders, and *some* Elders are Bishops, but *all* Elders are not Bishops. They who say they are, must prove it, before they can conclude any thing to purpose: Nor will that do it, which they alledge out of Acts 20. where the Elders of the Church of Ephesus, (v. 17.) are termed Overseers, or Bishops: (v. 28.) for those Elders were indeed Bishops; if not *all*, yet *some* of them, and to those *some* for *all*, is there spoken as Bishops. This appears in that, *Ephesus was a See Metropolitica*, comprehending *Asia the less* (a large Jurisdiction.) So in the sixth general Council of Constantinople, Theodorus

(f) Synod. Bishop of Ephesus thus subscribes, (f) Theodor. Constantini. *rus by the mercy of God, bishop and Primate of* Añione 17. *Ephesus, the Metropolis of the Asian Province, or*

(e) Añ. 18. *Diocesis: (g) Also of Polycrates Bishop of Ephesus, Eusebius saith, that he was Ruler or chief of*

(h) Euseb. l. 5. c. 24. *the Bishops of Asia; (h) and that by his Authority he did assemble a Provincial Synod to discuss*

(i) l. c. 25. *the question about Easter; (i) and that he did write a Synodical Letter to Victor Bishop of*

Rome (Euseb. l. 5. c. 25. &c.) we find also in the *last decree,*

or distribution of Churches by Leo the Emperor, that Ephesus was a Metropolis, having 3^d Suffragane

(k) Inr. *Bishops; (k) and so is Ephesus to be under-* gre. p. 90.

stood in Acts 20. as Metropolitica; and that meeting of Elders, or Bishops there as Provincial: For it is there called not the Churches, but the Church of Ephesus, Metropolitically;

yet

yet, *Elders* (plurally) implying more than of *one Church*: And as in a Provincial meeting of the Bishops of Asia, together with other Elders, (both usually convening on such occasions,) might the Apostle call those *Elders*, literally, Bishops. *Irenæus* saith as much, that Bishops and Presbyters were there convoked from Ephesus, and other adjoining Cities, &c. (1) And (4th *Iræn. l. 3. c. 20. 28.*) The Holy Ghost hath (saith the Apostle) c. 14. made you Bishops (so in the Original) or Overseers (so in our rendering :) If therefore the Holy Ghost had made them Bishops; and the Apostle call them so accordingly, we may then acquiesce in it, rather than to mince the matter according to pe verse glossings, it being to so great a prejudice as the disturbance of the peace of the Church; (so precious)

In this, have we to answer, what is also objected out of *Phil. 1. 1.* the Apostle saluting the Saints at Philippi, with the Bishops and Deacons, wherein the Authors of the larger Annotations on the Bible, busie themselves exceedingly (m) (m) *Annot. in proving out of the second Council of Nice, on Phil. 1. 1.* and by *Cornelius Bishop of Rome* (there cited) that there should be but one Bishop in one City; thence concluding, in favour of those times, that there being many Bishops in Philippi, therefore were not they Bishops, but Elders.

But al this is grounded on a supposition, that *Philippi* is restrained to that City of Macedonia so called, whereas *Philippi* was a Metropolis in Macedonia

(n) Acts 16. Macedonia; (n) and we read of the Churches
 12. of Macedonia; (o) and of the brethren in all
 (p) 2 Cor. Macedonia; (p) And why may not Philippi a
 9 1. Metropolis, include its Province; and this Epistle
 (r) 1 Theff. to the Philippians be to that Church at large,
 4. 10. where many Bishops were to be saluted, with-
 out those narrow inferences in confining Philippi
 to a City within its walls, and the Bishops and
 Deacons at Philippi, to those onely in that City
 inhabiting; As to that farther objected from
 that Text, Phil. 1. 1. of Bishops and Deacons
onely named; and that Elders being intended;
 therefore, by Bishops, (say they) Elders are to
 be understood, and not Bishops. But how fol-
 lows that? For, 1. May not Elders be as well
 included in, and with that of Deacons? You
 have seen the name of Deacon to have been
 sufficiently comprehensive of more, and greater
 than they. 2. Or if Elders be supposed to be
 included in that of Bishops: Let that suffice
 and satisfy, without excluding Bishops: For
 shall Elders included, and not named, exclude
 Bishops, which are expressly named? 3. Or if Pres-
 byters be there signified in those many Bishops
 yet was there one chief Bishop over all, which
 was Epaphroditus their Apostle (Phil. 2. 25.) Of
 which Theodoret (q) he calleth him Apostle, to whom
 (q) Theod. in the charge of them was committed; Wherefore
 Phil. 2. (saith he) it is manifest that they who in the
 beginning of the Epistle were called Bishops, were
 under him, they having the place of Presbyters.
 But

But this Text also, (*Tit. 1.5.7.*) is pressed in favour of *Elders against Bishops*; for *Elders* (so named, *v.5.*) are (*v.7.*) termed *Bishops*, adding, that there being *Elders in every City*, therefore is that intended of *Elders properly*, and *not of Bishops, who are not for every City.* (thus they.)

1. It is true, that in *every City* are to be *Elders*, wheresoever is a meeting of people to be provided for; so, are *Elders properly* to be understood; and the word *City* to be, in that case, strictly taken.

2. But as referring to *Bishops Seats*, the word *City* is to be understood more enlarged; not for every city, but such onely as are fit for it; as places of note, and such as are extended in jurisdiction: We use to say (*traditionally*) that a *Bishops Seat* should be a city; i. e. a place of note: so doth *Leo* expound this very Text, writing to the *Bishops of Africa*, (1) To appoint *Bishops in every City, or Town*, is (saith he) in the greater cities to place *Bishops*, in the less to place *Priests*: He in that, speaking according to the *Council of Sardis*; (It is not allowed saith that Council) that a *Bishop* be appointed in every village, or smaller city, where one *Presbyter* may suffice, for there a *Bishop* needs not be, that the name and authority of a *Bishop* be not diminished: (*Cap. Eard. c. 8.*) In every city, therefore, are to be *Elders*; and in every city fitting for it, are to be *Bishops*. so hath this been understood in the practice of the Church accordingly.

(1) *Leo ad Episc. Afric. Epist. 87. c. 2.*

And well might *Crete* be capable of many Bishops, being an Island of great extent, and populous. And *Titus* his enlarged Jurisdiction there, over many Bishops, (ordaining and appointing them where necessary,) sheweth his power to have been *Archiepiscopal*, although he be stiled onely Bishop of *Crete*, as *Timothee* Bishop of *Ephesus*; (so, in the poscript to those Epistles;) and usual it is in the Councils and elsewhere, to finde *Archbishops* and *Patriarchs*, under the name of Bishops. And that *Crete* had its *Archbishop* and *Suffragans* we also finde. The *Archbishop* of *Crete* was nominated from *Gortyna* its *Metropolis*. *Dionysius* of *Corinth* (who lived in the next age to the Apostles) writing to the Church of *Gortyna*, together with the rest of the Churches of *Crete*, commendeth *Philip* ^{their} Bishop, for his singular piety and virtues (s). The City of *Gnosus* in *Crete*, had *Pistus* its Bishop: And (saith *Theodorus Balsamo*) I have perused the ancient code of Councils, and do finde by the subscriptions, that *Basil* Bishop of *Gortyna* was present at the Council of *Trullo*.

On the whole, therefore, from the community of the names between Bishops and Elders, is no ground for what is thence inferred, That therefore Bishops and Elders are the same, without distinction of Persons, Offices, or Degrees; for, Bishops are Elders, and some Elders are Bishops, and both distinct, in Degree, and Dignity.

But

(s) *Euseb. l.*
4. c. 21. § 23
§ 29.

But the strength of the Objection is in what concerns the work, common to Bishops and Elders: For if the same work be common to both, so as, what a Bishop doth, that an Elder doth also; then what needs a distinction of Persons and Offices? These are not to be multiplied without necessity. And that the work is common, and the same, both to Bishops and Elders, is (by that side) instanced, in 1. Ordination. 2. In Overseeing, (under this of Overseeing; all the other parts of the work are comprehended, as Preaching, Baptizing, &c.) Let these two, be therefore distinctly considered and examined; Whether in the work common to both Bishops and Elders, there be not sufficient difference each from other.

1. As to Ordination: To this, Elders or Presbyters pretend; grounding on that, 1 Tim. 4. 14. where the Apostle exhorts Timothy, Not to neglect the gift which was given him by prophesie, with the laying on of the hands of the Presbyterie. Here (say they) Presbyters Ordain.

1. But let them take all together; for doth not the same Apoylle say also to Timothy, I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands? (2 Tim. 1. 6.) here, we finde another hand (the Apostles) beside those hands of Presbyters imposed on Timothy; therefore, not the hands of Presbyters alone: where therefore their hand onely is in the work; there is another

yet wanting ; and the work short without it ;
(the case of necessity excepted.)

2. Ordination must be granted to have been
in the Apostles primarily, and principally ; and
not in Elders or Presbyters principally ; (they but
acting with the Apostles, and that but subordi-
nately :) *By my hand*, saith the Apostle (2 Tim.
1. 6.) *with the hands of the Presbytery* (1 Tim.
4. 14.) It is *by the Apostles hand principally*, and
but *with the other*, in way of approbation.

Therefore, is the charge of Ordination given
principally to Timothy, that he lay not hands sud-
denly on any ; so not to be partaker of other

(1) 1 Tim. mens sins (t) : there, Presbyters are not named ;
5. 22. not as not assisting, but as onely assisting, and
not as principals. It is, *be not thou partaker
of other mens sins* ; not, *be not ye*, (speaking of
Presbyters.) So, you finde it here also as to Titus ;
to him is that work committed principally and
in chief : *I left thee (Titus) in Crete, that thou
shouldest set in order the things that are wanting,
and that thou shouldest ordain Elders in every
City, as I have appointed thee* (v). So is it to

(2) Tit. 1. 5. be understood, as to others, in like place with
Timothy and Titus. Bishops ordain others
joyning with them. Bishops will not do it with-
out others ; and others must not do it without
Bishops ; *concur* El lers may, but act in it alone,
they must not : the contraiy (where necessity
is not) is an unwarranted usurpation. Yet in
giving but an hand in the work, they will have

All ;

All. Such notwithstanding are to know, that there is another hand in that work, as beside theirs, so *before* theirs, and *above* them: theirs is onely *with*, not *without* Bishops; and Bishops in that principally. So, for Ordination: in which work (common both to Bishops and Elders) is (you see) sufficient, notwithstanding, to difference both, in Degree and Office.

II. See it also in the other part of the work, in which Bishops and Elders act also in common; as Preaching, Baptizing, and ordering the flock committed to them; so, are both Overseers. This is granted in common to both Bishops and Elders; yet so, as that this is in both, differently: and, so in Bishops, as not in others. 1. It is true, that Preaching, Baptizing, Ordering, and Overseeing the flock, are incumbent on all; but in inferior Elders more restrainly; with respect to place and persons; they acting within Precincts, and Parishes, among their own people, and within their own districts onely. To these, and there, are they Overseers; and not otherwise: so as, for any such to take on him to Oversee, and see what others without, do, or do not, is to be an alien from it. (x) a Bishop in anothers Diocess, or a busie body (x) Pet. 4. in other mens matters (so is that in our English rendered;) whereas, the same work is in the hands of Bishops far otherwise; who as they do it themselves, so is it in them, in way of Superintendency, to see it done by others also. So the chief Priests under the Law (whom the Apostles, and

and after them, *Bishops*, represent;) they were *Overseers* to others, that the work be done in manner and order, as did become. Thus are *Bishops* *overseers* to those other *Overseers*; the care of *many* Churches being on them, as was the care of *all* Churches on the Apostles; whereas the care of *particular* Churches (this or that) is only on others.

2.

2. Although *Presbyters* have power to preach, and do what belongs to their function, yet are they in *acting* that power, *limited and ordered* by the *Bishop*. Wherein, we are to distinguish (as in the Schools) between *Power of Order*, and of *Jurisdiction*; *Power of Order*, *Presbyters* receive in their *Ordination*, to do what belongs to their function, to which they are thereby qualified: but the *Power of Jurisdiction* to act that their power of Order as *pastors*, that, a *Presbyter* hath in his *Institution* from the *Bishop*, being, thereby, appointed to a charge and place, and licensed to discharge the duty of his calling, to which he was before qualified, and now enabled. *Tertullian* saith, (y) that the chief *Priest* (which is the *Bishop*) hath the right of giving *Baptism*, and then the *Presbyters* and *Deacons*, but yet not without the Authority of the *Bishops*. So also *S. Hieromes*, (z) Without *Lucif* power from the *Bishop*, neither *Presbyter* nor *Deacon* hath right to baptize. Every *Presbyter* therefore hath power in common with a *Bishop*, to preach and administer the Sacraments in

(y) *Tertul.*
de *Bapt.*

(z) *Hier.*

in fulness, (which an inferior Order, a *Deacon* cannot do;) yet, the exercise of that power, is subjected to, and regulated by the Bishops authority, to be permitted, directed, restrained or suspended, as should be necessary. In which the Bishops privilege of Jurisdiction over Elders, is he from them eminently differenced. It was said of *Elders*, that they have a power of Jurisdiction; (understand it, of a power of spiritual and inward Jurisdiction, *in foro conscientiae*, in the Court of Conscience) so, as Pastors of the flock, is committed to them, the feeding, ruling, teaching, reprovng, binding sinners notoriously scandalous; by denouncing Gods judgements in the Word, and (while unreformed) excluding from the Sacrament; and again loosing, and releasing penitents, by applying the gracious promises of the Gospel, and readmitting them to the use of the Ordinances.

But, that Jurisdiction which is in Bishops, is more extended, and that, even over Elders themselves. For as Presbyters are in their Ordination, qualified, and by their Institution authorized, to their work; so, are they, after, to behave themselves in that as becometh. It is in Bishops (who are overseers of these Overseers) to expect and exact that from them authoritatively; and on failing in duty, or manners, (as to life, and conversation,) to reprove and punish also. In this, is Episcopal Jurisdiction given them Apostolically, and over inferior Elders particularly,

calarily, to which they are subjected. Such
 (a) 1 Tim. 5. was *Timothies* power in *Ephesus*; (a) *Rebuke*
 1. 19, 20. *not an Elder*; and, *against an Elder receive*
not an accusation, but before two, or three wit-
nesses, them that sin rebuke before all, that others
may fear: Which words, *Rebuke not an Elder*,
 is not a *restraining*, but an *ordering* that *rebuke*,
 that it be not *light y*, or on *slight grounds* (as
 in 1 Tim. 5. 19, 20.) by which appears a *Jurisdic-*
tion in Bishops, above Elders, directive, coercive,
and corrective: which is *Epiphanius* his interence
 on these words, *against a Presbyter, &c.* There-
 fore (saith he) *Presbyters are subject to the*
 Bishop as to their Judge (b). He is their Judge,
 (c) *Epiph. m.* as to *Doctrine*; that thou mayest charge some
Hæc. 75. that they teach no other *Doctrine*, saith the Apo-
 stle to *Timothy*, 1 Tim. 1. 3.) and to *Titus* (Tit.
 3. 10.) *A man that is an Heretick after the first*
and second admonition, reject; judge also, as
 of their *Doctrine*, what they teach; so of their
Conversation, how they live, as you have heard
 in that of 1 Tim. 1. 5, 17, 20, 21. Therefore is
 the *Angel of the Church of Ephesus* (*Timothies*
Successor) commended, that he *could not bear*
with them that are evil, and had tryed them which
say they are Apostles, and are not, and had
found them lyars (Rev. 2. 2.) On the contrary,
 the *Angel of the Church of Thyatira* is *reproved*
 for *suffering such* (Rev. 2. 20.)

So as, although there be a Community of
 names, (in some cases) between Bishops and
 Elders,

Elders (Bishops are called Elders and Elders Bishops;) and notwithstanding that the *work* is also, be (in a kind) *common*; yet is that *community* so *different* in both, that all pretences of Elders, in that, for casting of Bishops, as to their Office, or *divesting* them of *Jurisdiction* and *Dignity*, is apparently inconsequent, and evil. For although the *names* of Bishops and Presbyters were *confounded*, and the *work* (in a sort) *common* to both, yet were not the *Offices* of Bishops and Presbyters ever *confounded* until now.

1. And now to sum up all; you see the Church under the New Testamen ordered as before, in way of *Superiority* and *Subordination*; and that *Apostolically* appointed. So Timothy in Ephesus; and Titus in Crete; and others elsewhere in like manner; they *ordering persons* and *things* appertaining to that sacred work, within their respective *Jurisdictions*.

2. See those *Apostolically* ordered to that care and charge in the Church above others, to be by the Apostles, *dignified* with their own *name*, (that standing name of Bishops.) they standing also in their *place* and *stead*, and *acting* in their work, (*Ordaining*, *Overseeing*, *Ordering*, and *Correcting* as is necessary.)

3. What hath been by the Apostles so ordered in the Church; (whose words Christ would have to be observed as his own; *If they have kept my saying, they will keep yours also*, John 15. 20) that, in this particularly, hath been

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by *Christ himself*, the High Priest approved. For, as the High Priest, did *Christ* appear habited, being cloathed with a garment down to the feet, and girt about the paps with a golden girdle, (c) and also visiting his Church Ecclesiastical: each of the seven Churches particularly, being by him inspected: (d) In that reprov-
 (1) Rev. 1. 13.
 (1) Rev. 2. 3. what was amiss in any, and allowing, what was right. particularly, See that Government which was ordered in each of those eminent Churches, (in Ephesus and the other six) under their respective Angels, or Chiefs, or Bishops; see that order (I say) in the Church, approved of Christ: for, the Seven Stars, (the seven Angels of those Churches, their Bishops) were in Christ's right hand (Rev. 1. 16. 20.) that is, under his care, and protection. And to those Angels of the Churches doth our Lord direct himself principally in behalf of all under their charge; expecting from them an account of the Churches within their respective Jurisdictions, each of them being responsible for all that was there, well, or otherwise.

4. Lastly, What had been so ordered by the Apostles, see it by the Church received, and after continued throughout all ages from the beginning: whereby, what might (seem) doubtful in the first Institution, may be cleared by observing what was of that understood, and after practised by the Church accordingly: The Church is the pillar and ground of truth; (c) and

(c) 1 Tim.

3. 15.

and what (grounding on the Scripture) the Church in all ages hath held from the beginning, that we may rely upon for truth. And how did the Church understand the Apostles appointing Bishops and Elders in the Church for its Government? Did *they not understand it of Bishops distinct from Elders, and Superior to them?* Did *they ever understand it of Elders without Bishops?* or of Elders ruling in chief? much less of **Lay-Elders**? (of which, is nothing to be found any where, in Scripture or Antiquity.)

Let the constant practise of the Church throughout all ages be Judge in that, how the Apostles were therein understood. In which I shall use the words of Judicious Mr. Hooker, (f) "*Very strange it is (saith he) that such a* (f) *Rich.*
 "*Discipline as ye (Elders) speak of, should be* Hooker, of
 "*taught by Christ and his Apostles in the word* Eccles. Pol.
 "*of God, and no Church have found it out,* Preface n. 4.
 "*nor received it till this present time; contrari-*
 "*wise, the Government against which ye bend your*
 "*selves, be observed every where throughout all*
 "*generations and ages of the Christian world,*
 "*no Church ever perceiving the word of God to*
 "*be against it; (adding) We require you to*
 "*finde out but one Church upon the face of the*
 "*whole earth, that hath been ordered by your*
 "*discipline, or hath not been ordered by ours,*
 "*(that is to say) by Episcopal Regiment Since*
 "*the time that the blessed Apostles were*

versant. This was Mr. Hookers challenge to that side in this case, and that, *many years since*: which hath never been to this day answered, one-ly by the sword; and so, was it, indeed, put home to us perilously: Antiquity is not to be despised, but that to be advised with, and submitted to in such cases. Enquire of the former Age and prepare thy self to the search of their fa-thers (for we are but of yesterday and know no-thing) shall not they teach thee and tell thee, and utter words out of their hearts: said Bildad to Job. 8. 8. 9. 10. So the Lord directs, by the Prophet, thus saith the Lord stand ye in the way and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your Soules: but they said we will not walke therein (g) which is even what these say in this; refusing any such tryall in this dispute, well knowing themselves cast in it. But in matters of antiquitie to denye the credit of Antiqui-ty in what is not contradicted by Scripture, discovers One addicted to Novelty and singulari-ty rather then to truth.

(g) Jer. 6.
16.

Let therefore our Church Levellers se to this; who in such their Schisme teare and rend the seamless garments of the Church, and as a gene-ration of Vipers eat out, and through the bowels of their Mother; disturbing Church unity and peace, drawing into factions, and filling all with confusions. Herein let them see them-selves

themselves in their forefathers; for, such there were of old, under both Testaments.

Se some under the old Testament setting themselves even against what God himself had expressly ordered concerning the high Priesthood in Aron (b) There, Corah of the tribe of Levy, (b) Numb. 16. 1, 2, 3, raised a partie and faction of 250 Princes of the Assembly against Moses and Aron, having the confidence thus to tell them, yee take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them, wherefore then lift you your selves above the congregation of the Lord; but Moses returns it to them again: yee take too much upon you yee sons of Levy, seemeth it but a small thing unto you that the Lord God of Israel hath separated you from the congregation of Israel to bring you near unto himself to do the service of the Tabernacle of the Lord, to stand before the congregation to minister unto them: And he hath brought thee near unto him: and all thy brethren, the sons of Levi with thee and seek ye the Priesthood also, so was it then.

2. And such Corahs we find under the new Testament also, of whom the Apostle S. Jude speaks with woe (i) woe to them for they have gone in the way of Cain and ran greedily after the error of Balaam and perished in the gainsaying of Core. Where se them ranked with three notoriously wicked; Cain, and Balaam, and Corah: with Cain for blood; with Balaam for covetousness,

(i) Jude 10.

ness, and with Corah for faction, Cain the accursed murderer of his brother, righteous Abel : so was he the first persecuter of the Church

(k) Math. 23. 35. (k) Balaam called on to curse the people of God. (l) and Corah, a factious schismatic, to Corah's schisme, are they moved, by Balaam's Covetousness and ambition ; and to that, going on in the way of Cain, in blood and cruelty. And for that see woe, and destruction ; begining with woe (Judgment denounced) and ending with destruction (Judgment executed) perishing in the gainsaying of Core ; Core (or Corah) of all that faction, is alone mentioned ; others being but his followers in that wicked cause : his destruction being also more remarkable, whether as to those with him in that rebellion ; or as to those other two, notoriously wicked, (Balaam and Cain,) whose ends were not as of others, Corah and his followers perishing not by an ordinary Judgment like other men, the earth opening its mouth and swallowing up them, and theirs alive, in sight of all the people. (m) By the

(m) Num. 16. 20, 31, 32, 33, 34. dreadfulness of the Judgment, let the hainousness of the sin be estimated.

2. And, such have been our Corahs also, (authors of our late confusions and evils in Church and State.) By whom hath been in the Church, and Inlet and overflowing of blasphemies and of monstrous and pernicious doctrines (horrible to be mentioned and not, in very consultations, to be remembered) as if hell it self

self had broken loose (The title of a book in which many of those abominations are Collected.) And no wonder it should be so, Church order and Government having been, (as it was) cast off and trampled on. While that stood, all was well with us; the face of our Church was comely: and truth and peace secured, and the enemies to both, error, and schisme, not daring to shew themselves among us. The Church is here Militant; So is it described (n) terrible as an army with banners; with banner i. e. in order: So it is by the LXX. rendered *ἡ ἐκκλησία ὡς στρατός* An army under its banners is in order: and in that order is both beauty and terror, and in that, security; (Church security and Church beauty is in order:) thou art beautifull O my love as Tirza, comely as Ierusalem terrible as an army with banners (Cant. 6.4.) how pleasant is an army range under its banners! so the Church under its colours, leaders and officers, each in their place order, and degree. And as in that is beantie, so also, securitie; securitie is implied where it is said to be terrible, that is, to enemies, (to errors and heresies, enemies to truths and to schisme and faction, which are contrary to order and unitie:) These dare not appear while the Church is under its government and in order; each under his banners, in their order and place, being thereby ready to oppose what shall be contrary. It is otherwise, where order is not in the Church but our banners cast down, and

(n) Cant.
6. 4. 10.

our

our chief leaders taken off; what can be then but
deformitie for beautie and for order confusio-
ne what then but terror? terror to our selves:
(so is, an army in confusion, to it self terrible;) and
thereby have enemies their advantages,
about, and within; therefore saith S. Ierome.

(o) Here ad- (o) the safety of the Church dependeth on the
see. Lucifer. dignity of the chief Priest (meaning the Bishop)
to whom if power be not given, there must be
as many schismes in the Church as there are

(1) Cyp. 1. (p) Heresies or Schismes
1. epist. 3. have no other beginning but this, that Gods
Priest (meaning Bishop) is not obeyed. Against

(q) Id. 1. 3. (q) These be the beginnings of heretiques, these
epist. 5. the risings and endeavours of ill minded Schisma-
ticks, that they please themselves and contemn
their Bishops with swelling pride, so do men de-

(r) Id. Sec. 2. part from the Church &c. And (r) hence do
de zelo & li- men rush into heresies and schismes when they
more. speak evil of Priests, and envy their Bishops. All
which we have found sadly in our late misera-
ble Church distractions.

2. And by those evils in the Church did fol-
low on our state also confusion and destruction.
If the Church be borne down, let not the state
think to stand; And we have seen evils design-
ed to the State, carried on by attempting, first,
on the Church Corahs opposition pretended
principally against Aron, rests not there, for
others with Corah, had their designs in that,
against Moses also: and in that against Aron,
came

came in *Moses* immediately, they gathered themselves against *Moses* and *Aron*. And (say they) to *Moses* (even in a breach) with thou make thy self altogether a Prince over us:

(s) Therefore are both joyned by the Apostle s. (v) Numb. Jude (t) with the gainsaying of *Core* is a speaking will also of dignities. In both, have we seen (t) Jude v. 8. 11. and felt the dismall effects of this Church Schism.

But blessed be God by whom: these breaches are now all made up and repaired both in Church and State, by the happy Restauration of his sacred Majesty to his Royall throne and government.

1. hereby, is Settlement to the Kingdoms. Our Judges being restored as at the first and our Counsellors as at the beginning. (u)

2. And thereby is our Church also settled: (u) 1st. 1. 26. so as at this day (even this very day) we have, and our eyes do behold among us here, such in the Church, who sit and rule in chief, setting in order the things that are wanting and ordaining Elders, (Bishops) Successively, as hath been Apostolically appointed. In that, see we our Church Settlement. In Church order and Government, is Church Settlement; which was that, in the words, first propounded with which I have now done.

Asto what remains of the Text (the qualifications of those persons to be called forth to this high and Sacred calling and work; (of which you have much here v. 6. 7, 8, 9.) of that I

may not now speak; time will not admit it nor needs it at present; where, in the *person* now before us, and to be admitted into this Sacred function, these qualification; are already; nor were it for me (for me I say) to shew

(w) *Frater-* it so. (w)
nam ut pro-

pram tace- I shall therefore conclude with the
re gloriam *Apostles Clerum* (Acts 20.) [wherein we have
est modestie (to our purpose,) both *exhortation* and *valediction*. First *exhortation*: you have heard your
Senec. *place* and *honour asserted*, see now your *office*
and *work*: and in that your *care and charge*.

(x) Acts. 20.
28.

(x) Take heed unto your selves and to all the flock, over the which, the holy Ghost hath made you overseers (or Bishops) to feed the Church of God which he hath purchased with his own blood. In that you have your charge; (see you now to the discharge.) Next, and last, follows an *Apostolical valediction*, *benediction*, and *prayer*; which shall be mine also, and with that I now conclude; (y) And now Brethren I commend you to God and to the word of his Grace, which is able to build you up, and to give you an inheritance among all which are Sanctified.

(y) v. 32.

FINIS.

Errata.

Epistle.

P. 3. margin *ep.* p. 2. dele. p. 10. line 6. *first* dele p. 13.
line 19. *and* dele p. 14. line 3. for *the* read *this*

Preface.

P. 9. marg. (r) for *contra marcion*. 5. r. *contra marcion*.
c. 5. p. 10. l. 2. for *Bishops* r. *being Bishops* p. 11. l. 20.
for *theire* r. *there* p. 12. l. 20. for *Policarpus* r. *Polycarpus*
l. 22. for *Clemens* r. *Clemens* p. 15. marg. (g) for 406.
r. 306. *ibid.* marg. r. (h) *Camorar. in vita phil. molaneth*

Sermon.

P. 2. l. 7. for *Licaonica* r. *Lycania* *ibid.* marg. for *Ad.*
3. 12. r. *Tit.* 3. 12. p. 7. marg. (x) for *Zech.* 37. r.
Zech. 3. 7. p. 9. marg. (d) for *Numb.* 16. 3. r. *Numb.* 16. 3.
ibid. marg. (g) for *Rev.* 1. 6. 15. 10. r. *Rev.* 1. 6. p. 11.
l. 28. *legal* dele p. 12. marg. (r) for *Acts.* 1. 6. r. *Acts.* 6. 1.
p. 14. marg. (a) for *phile* 9. r. *philem* v. 9. p. 15. l. 26. for
II. r. l. p. 16. l. 1. for *For* r. *So* l. 2. for *Apostles* r. *Apostle* l.
29. for *is is* r. *is* p. 17. l. 2. for *in* r. *on* p. 21. l. 29. for *as* r.
p. 22. marg. (f) for *Synod* r. 6. *Synod* p. 23. l. 4. for
conveening r. *convening* p. 25. l. 28. for *conc.* *Eard.* v.
conc. *Sard.* l. 30. for *be to* r. *to be* p. 26. l. 13. for *nominat*
ed r. *denominated* p. 32. l. 18. for *after* r. *after.*

